A

MESSAGE

FROM THE

SPIRIT

OF

TRUTH;

UNTO THE

Holy Seed,

WHO

Are chosen out of the world, and are lovers, and followers of the

LIGHT.

LONDON,
Printed for *Thomas Simmons* at the Bull and Mouth near Aldersgate, 1655.

TO THE READER.

YOU Lovers and followers of the Light, to you is this Message sent, in it abide, that the glory of the onely begotten of the Father you may behold, and be changed from glory to glory: fill not your heads, but feel the life of what in this following paper is declared. For though the Thief, the Boaster, the proud and exalted ones have, or may cover themselves with like words; yet this birth never was, is, or shall be brought forth, but by the espoused Virgin, pure, chaste, and spotlesse, true and abiding innocency; far distant from all feigned purity, which many being puffed up in their vain minds, have or may intrude into things they know not, and so deceive the simple by a voluntary humility, and worshipping of Angels: these hold not fast the head which gives the life to every Member; he that is without beginning of dayes, or end of life; by whom, and for whom all things were made: to him shall every knee bow, who filleth all in all, of whose fullnesse he hath received, grace for grace, who in these following lines salutes the whole elect of God every where, plentifully giving forth of the great Mystery of godlinesse, hidden from ages and generations, now made manifest to the meek and upright in heart, who in the unfeigned love abide, which endures for ever.

R. F.

A

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DEar friends, Brethren, and Sisters, of the Seed of *Abraham*, partakers with him in the holy call, and who in his faith wait for that glory and inheritance immortall, which every one of you shall receive at the appearance of the great God, and his Son Jesus Christ, to you all be peace, truth and love increased, wherein you may be established to the end of your calling.

That which is set before me in the Spirit of truth, and for which my soul travels, and breaths after in the whole creation (but especially in you who are already called thereunto) I am moved to impart unto you, thereby to stir you up earnestly to presse on towards the appearance of that to which you are called in one, which is no other than what hath been holden forth from the beginning, even the onely begotten of the Father, filled with grace and truth, for the obtaining whereof, you that are faithfull have denied the delights of this present world, and do daily undergoe the enmity thereof. Of whose appearance many of you have received a certain hope which cannot be shaken, and a measure of him some are come to in the same Spirit, who have seen, felt, and handled of his appearance, and have received of his fulnesse, wherein alone you excell, and are able to hold forth that life in the power of obedience, meekneſſe, and fear, which no

form nor knowledge without is able to bear or bring forth, which is that alone wherein I rejoyce in you, and not onely so, but find cause in heart to magnifie that goodnesse, and glorious power of God, already manifested in you, and through you to the world, whose praises will daily increase, as his vertues appear in you; which that you, and all the number of called ones may increase in and grow to the age, stature, and full appearance of our Lord and Saviour Jesus Christ, is the full desire of my soul, and that which will give us an assured joy and perfect peace in one, when knowledge will vanish, and that which is in part shall be done away.

Wherefore you that have received the Spirit of Prophecy, and that light out of darkenesse, which lets you see what manner of one the Son of God must be at his appearing in Spirit and power, holinesse, and great glory, I beseech you that none of you sit down at rest in this sight, nor be you puffed up therewith, as though you had already attained, lest thereby the Enemy prevail to assault you above what is meet, and so others lesse in wisdome, who are more lowly in Spirit step in before you, and obtain that Crown and glory to which you were called, and so while you feed on the knowledge you loose the life, but that every one wait in the light to feel the power and life, of the Sonne of God manifest in your bodies giving you victory over your own spirits, and raising you up out of death into the life of the Prophecies, that you may all know the true worship in Spirit, and what you bow unto, that henceforth you may be servants of righteousnesse, begotten and not made, which onely hath food able to satisfie your thirsting souls, that you may all feel the onely begotten of God in vertue, and power, working mightily the work of the Father, and destroying the work of the Devil in every particular, for hereunto were you first called, that you should inherit eternall life and power, the true riches of grace in righteousnesse, and to receive a Kingdome that cannot be moved, but that is able to keep you against all assaults of the enemy, which riches is Gods onely begotten, in whom is received of the perfect fulnesse of God, which is onely able to satisfie all fears and supply all wants, in all who attain to his appearance.

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And further I beſeech you, that you ſatisfie not your ſelves onely with a feeling of this working in you, but that you diligently attend an entrance thereinto, that you may put him on whom the Father begetteth and formeth in you, that your ſouls may be bathed and anointed therein. And not onely ſo, but that you bring him forth before all men, even him the onely begotten Sonne of God in meekneſſe, long-ſuffering, in patience, in righteouſneſſe, in godly holineſſe, and all his vertues; the living image of him, by whom he is begotten: that it may appear to all men whoſe you are, and who poſſeſſeth the veſſel, and what he is that appears therein; that it may be ſeen and confeſſed that God is in you of a truth revealed in his onely begotten; For this is he, to whom at his appearance every tongue ſhall confeſſe, and every heart be ſtruck with fear; though the form of his beauty, and viſage of his glory hath (amongſt falſe Births, and fained Profeſſions) been more marred than any mans, who inſtead of bringing forth into the world the onely begotten of God, to convince and condemne the world of all ungodlineſſe, and ſave them from it, have brought forth the conceivings of their own brains, and the child born to them is no Saviour, but their birth hath left them in the world, and one with it, who are now turning the words of Chriſt againſt his works, and their power to withſtand his appearance in others, who is the ſame which was, and is, and is to come to all generations.

So that in ſtead of holding forth that Spirituall power of perfect Redemption from above, to ſave his people from their ſinnes, and ſet them at liberty from the bondage of corruption, to ſerve God in the new man, the Sonne of righteouſneſſe, of peace, and holineſſe, Gods image, there appears the Sonne of wickednеſſe in every form, at liberty, and pleaded for, the Image and power of all unrighteouſneſſe and ungodlineſſe, preached and ſet up: ſo that the very faith and hope of Gods appearance in their generation is deſtroyed. So theſe not waiting in faith, ſingle in the begettings of God from above, to ſee in patience that formed, born and brought forth, but mixing with their reaſonings and wiſdome from below have not attained his appearance, but have turned the truth of God in-

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to a lye, his glory into ſhame; wherefore God hath given them up to believe their own conceivings: And you hath he called into that glorious hope, and powerfull faith, wherein you nowſtand; and them he hath left to be heirs of the corruptions of this world, which they have minded more then himſelf; where now many of them are the great oppoſers of his appearance, who were once called to bear a meaſure of his teſtimony in ſpirituall life and power.

And now dear friends, the called of God you are, unto the day of his coming, whoſe light hath ſhined out of darkneſſe giving you a knowledge in this great myſtery, and hope, and a power you have received from above, whereby you are come nearer the day, than thoſe before you, and many have denied the world, and their Inheritance, that you might ſtand ſingle in hope thereof; Now the day is yours if you be watchfull, and faithfull thereto; that you mix not with the earthly ſeed, nor bring forth a falſe birth, but that your hearts be ſingle, and open to receive him from above, the heavenly ſeed in the will of God, and not of your ſelves; the Sonne of righteouſneſſe, the Fathers glory, who hath the living Image and power of God, to make all Sonnes and Daughters of the moſt high, conformable to himſelf, and heirs with him of the ſame Kingdome, glory, and power; even as many of you as ſo receive him, as to put him on as he is, and ſo walk in him as the begotten of God, children of the moſt holy, whom he hath counted worthy of ſo high a calling, as to receive his name, power, and glory, and to bear teſtimony what he is before all men, and to hold forth the power that you have in his name, and Image, above all names and forms, in heaven or in earth; and this with all diligence, meekneſſe and fear, leſt Satan deceive you of that ſimplicity that is in him, and ſo you come ſhort of his glory, and others be called. Now quit your ſelves as the beloved of God; caſt off every weight which would hinder your attaining him, that in the light is ſet before you; crucifie every affection after the earthly, and put away all the cares, and pleaſures that would choak this ſeed, and what ever would mix in your minds, or plead for a place in your hearts, let it be to you as an accurſed thing, that the bleſſing of *Abra-*

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him may come upon you, and through you to manifest to all the world, and that the holy name of Christ may be glorified in you, which hath long been polluted through such as have professed it in a contrary nature.

For this is he to whose appearance in the world every tongue shall be made to confesse, and the Angels of God shall worship him, for he is the glory of God, and power of righteousnesse in heaven and in earth, Gods love and good will amongst men, and in him is the Father revealed, whom no eye hath seen. You that have received him, and hold him forth, are the light of the world, let him shine to the glory of your Father; It's you that hold forth the foundation of faith; he being lifted up will draw all men to him: hold him forth clearly, as you receive him from above, and there is that in every Conscience, that will answer to his appearance; for God hath not left him without witnesse: So that he that believes not is condemned already in himself, because he believes not in that onely begotten of God, whom the Father hath sent into the world. If he do not that work in you, which none other can do, then how should any believe, or confesse that it is he But at his appearance his works shall declare him and leave all without excuse.

His righteousnesse, his meeknesse, his patient sufferings, his lowly mindednesse, his faith and obedience to the Father, his love and tender compassion towards all men, being richly furnished with all manner of godlinesse, shall declare him whose Image he bears, and whose Sonne he is, and from whence he comes, for the earth hath not those fruits, power, and glory: Thus shall he be be glorified in his Saints, and admired in all them that believe, and receive his testimony; And in this birth you shall not onely save your selves, but hold forth salvation to all that hear thereof.

Wherefore as you professe that holy calling above others, so in fear of God take heed what you bring forth, be sober and watch diligently in that which is from above, lest the enemy prevail to mix somewhat of your own to hold forth in his name, that hath not the nature, power nor purity of the

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Sonne of God, and that being above ſpoil you of his appearance, and marre the true Image, which you will find the envious one ſeeks to devour upon all occaſions, that alone having power over the head of the Serpent; wherefore ſee that you be covered with him alone, as he is from heaven.

But above all things, I beſeech you put him on as he is the Son of Gods love, and ſo hold him forth towards all men, but eſpecially towards the brethren, ſo much the more as this being that which the enemy hath caſt long upon the children of light (to wit) want of love, taking his advantage while the way hath been preparing thereto, and the Spirit of judgement and burning hath paſſed on the old building, a time of ſorrow and pulling down, dreſſing the houſe where love ſhould dwell; So that though the root of the matter was in it, yet could not in that time ſpring forth towards others, nor indeed be fully ſhed abroad in the heart, while that is there which God hates, which love many have now received, and it is full time to bring forth, him ſo begotten in you, leſt any ſelfiſhneſſe appear in his ſtead, and ſo prevent you of that which is moſt excellent; But that you all may put him on, as he is manifeſt from the Fathers boſome, and that you be cloathed therewith, from heaven, ſo plentifully that you may have to caſt over a Brothers nakedneſſe, a garment of the ſame love, who came from above to lay down his life for his enemies, and of the ſame power, who can forgive ſinnes and offences, above ſeven times a day, beholding each others with that good eye which waits for the ſoul and not for the ſinne, which covers, and overcomes the evil with the good, that with him you may be perfect in love, judging and receiving one another; in the increaſe of God, and not in that which is for deſtruction, giving more abundant honour to him that lacketh, that in the body be no ſchiſme, nor defile one another, nor keep alive a Brothers iniquity, nor blot out the name, and appearing of the holy ſeed in the leaſt, but keep the Lord in your eye, and the evils ſhall dye and vaniſh away from amongſt you, and the appearance ſhall be the Lords, and to him ſhall the gathering of the Nations be, hungry ſouls ſhall ſee, and be ſatisfied with his

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likeneſſe, and all that behold his beauty ſhall confeſſe unto him, and in him ſhall the upright heart delight, for at his coming ſhall he eſtabliſh the Throne of righteouſneſſe, and meaſure every appearance, and correct every falſe judgment, and that which entnares the ſimple will be caſt out, for by the power of his appearance ſhall every thing be tryed, and peace proclaimed in the name of righteouſneſſe alone, for that which is not like him will not be able to ſtand before his appearance. But we know that when he appears we ſhall be like him; he that hath this hope purifies himſelf even as he is pure, that he may be ſeen in him at his coming.

Now dear friends is your ſound gone to the ends of the earth, and God hath made you famous amongſt your enemies, in that you have begun to confeſſe his name, and nature, and that he is in you whom many are looking for here and there, and now the eyes of people and Nations are upon you to ſee your end, and now your glory is in putting him on, and covering you with him, a Lamb without blemiſh, before God and man, that in him you may obtain good report, unreproveable, and holy, ſo ſhall you ſtop the way of the deſtroyer, and put an end to all falſe conceptions, and revive the hope of Iſrael. Let his innocency be your armour, and put your truſt in his truth, for your ſalvation. The time is full come for you to declare what he is to you, with boldneſs with a confeſſion beyond words: for this appearance of him in love is that which ſhall judge all likeneſſes, and try all ſpirits, actions, judgments, and appearances, and by this ſhall you all be meaſured, what ſpirits you are of, and all ſpirits in the world, for he ſhall bring every hidden, formed, fained thing to light, at his coming, and what ever hath not this love in it, is not his, nor begotten of God, but he that hath this love is begotten of God, and hath him, the Father and the Son, the end of the Law and the Prophets, the ſubſtance and life of all knowledge, faith and works; the root and ground of every good gift, for herein are we made perfect in love, that we may have boldneſs in the day of judgment, becauſe we have put him on, & dwel in him, who is love and as he is, ſo are we in this world. But he that loveth not

is not made perfect in faith, in knowledge, in judgment, having not learned Christ herein, therefore by this he must be judged himself. So blessed is he that judges nothing before the time, who condemns not himself, wherein he judges another; all judgment being committed to him that can lay down his life for his enemies. Therefore happy are you if you have him on first, for when he appears his judgment is true, and shall stand, when all that hath come before him shall pass away, for him alone hath the Father sealed.

So dearly beloved ones, my soul breaths towards you herein, that in all your severall gifts, and administrations, this Son of God be your eye and end, the beauty and glory of the Father; that the hope thereof to attain, may stay you in all tryals and temptations, knowing that in him alone is your lasting peace, and that which doth now befall you in all your afflictions is to shake all other appearances, that way may be made for him alone, whose Image and life, none can judge nor condemn. And the day is come, that happy is that man who hath nothing else to glory in, and this know that the appearance of God in his own begotten, is your glory; and if any man boast himself and not herein, when he is weighed therewith he will be found wanting, the sound thereof will not save him.

As the same spirit from whence this comes, moves in any one, so let them send it abroad amongst the called of God, to be read and known.

Come;

COme forth you children of light, come forth, depart out of the world, touch not the unclean thing, that the holy one may make his appearance amongst you: make haſt to the day of your God. If he ſhine forth ſalvation is with you, but he cannot appear in that heart where the world is retained. If you be like the world it will own you; but that image, which it receives not, is your everlaſting glory and beauty. So mind what works in the veſſel; for now muſt every childe appear like his Father, and muſt bring to light of what ſpirit he is begotten: and only bleſſed is he that comes in the name of the Lord, with power and great glory, that which the world is aſhamed of, is that with which the Son of God is glorified, and again muſt be glorified, he that bears the iniquities of men, and is fill'd with reproach, and yet appears without ſin, is our Saviour. And a Lamb without ſpot muſt take away the ſin of the world; his manifeſtation deſtroyes the work of the Devil; in a body prepared he delights to performe the councill of God, and to bring hidden things to light; that he may ſpeak myſteries to the wiſe therein, and hold forth away to the ſimple leading out of the ſnares of ſubtilty.

Wherefore all that love his appearance, and ſeek the face of redemption, love that which prepares his way to his appearance in his Temple, that which breaks down the will of man, and as a fire goes before him; which is that baptiſm with which all that will receive him muſt be baptiſed into death. So when ſorrow, anguiſh, and tribulation comes upon you, rejoyce, and fly not. This comes to deſtroy nothing but deſtruction; and to kill that which keeps you from eternall life, and to prepare a way for your peace, and a place for everlaſting righteouſneſſe to dwell in you. For truly friends, in the threſhing floor muſt the Altar be ſet up, and where God anſwers by fire, there muſt his houſe be built: And as many as look to the end of this, may not deſpiſe correction, nor faint under the hand of reproof.

That is good which brings down into the depth, where the wonders of God are learned, for he that will labour in Gods Vineyard muſt know every ſeed, and its roote; what feeds it, and what famiſheth it, and the ground of every weed, and

cause of every curse. This many may see, when it's come to a Tree, brancheth, and brings forth fruit: but then its strong and powerfull, and not easily pluckt up, seldom got down without fire and much sorrow, therefore blessed is that eye that's lowly, & diligent, which sees every severall appearance, that he may slay the seed of wickedness ere it bud, and not suffer the enmity to take root: for he that suffers divers seeds shall have sorrow therein; and he that sowes amongst thorns and bryars must reap trouble; and where this kind is suffered to grow, there is torment to themselves, and trouble to others; for how should the thistle change its nature?

So all that desire peace, prepare a place that the seed thereof may grow alone, and the Sun thereof may arise and shine clearly, that nothing may grieve his holy spirit, for *Iacob* must dwell alone, and not be numbred among the rest of the Nations, neither hath the Lamb fellowship with the beasts of the field.

Now as you have seen the Image of the earthly, and felt his power, and inclination to earthly things, captivating your mindes downward, to things below: even so must you bear the Image of the heavenly, if he reign that comes from above. Till then think not you are perfect, nor have attained to the resurrection of the dead. For this I know of him, in whom your life is hid, that as he ariseth, he shall as strongly lead your mindes into the heavenly, as ever you were captivated with the earthly. So he that can read the figure, rejoyce in hope concerning him that is to come; yet let none glory in the sight of this knowledge, but press into the life thereof, that God may be seen and glorified in you. For as he that hath gone much out with his mind, and hath drunk in aboundance of the earthly, is become the most subtle, selfish, and hard, and filled with all unrighteousness, till he become incurable: even so he that returns in, and drinks abundantly of the heavenly, doth become simple, innocent and harmless, separate from all ungodliness, till he become incorruptible, and receive power to attain the Son of God, whose image declares the Father, from whence he is; for he that hath seen the Son, hath seen the Father, and he that hath the Son hath

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the Father also. So dear friends, behold the end of your calling and glory of your profession, your life in this world and eternall inheritance, for the which to attaine, we endure all things; for which sufferings, and patience, we have a cloud of witnesses.

So we follow not fables and fancies (as some suppose) but every one as he is proved herein, is able to set to his seal, even to the day of the Lord, with them that are gone before, whose spirits herein are perfected.

Wherefore dearly beloved of God, for his name sake I beseech you, be zealous for his appearance, and with meekness and fear instruct the ignorant, who oppose themselves; comfort the weak; in all things leading with a life that cannot be blamed, knowing how manifold your labour of love is doubled, in everlasting glory, as he comes to be made manifest to the world. And the Lord God of power strengthen all your hands, by the appearance of his love; that by the shedding of it abroad in your hearts, you may be made able to overcome the world, and willing to give your necks to the yoake of Christ, and to bear the burthens of the weak, till the brotherhood arise, and the body of Christ be perfected in one; that none of you suffer an evill eye or eare, which delights to behold the weakness of others; but that your whole delight be to waite for the appearance of God in all, and to behold his face in them, rather then their failings. And as this arises in every particular, it shall be a sure token to you for good, and that you are passed from the love of evill, unto the love of God the Father, and the Son. And what you delight in, shall be your inheritance. And as you grow herein, so shall he whom you love to see, delight to make his appearance amongst you, and to walk in you; and you shall not seek his face in vain, but with his likeness shall be satisfied, and shall praise the beauty of his appearance.

Thus in honour preferring one another, you shall know, that the power of love is a ministration of life, to that which is to be beloved.

Who will be on the Lords part, now in this day of darkness, when iniquity is growing to the full? and the manchilde

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is to be born above it? And who will give up the vessel to bear his name against the enmity that is now arising. And who will be glorified with the Lamb? Blessed and happy is he that is found worthy to follow him out of the world, bearing his reproach. To as many as receive him, he gives power to become the Sons of God.

But he that will bear his name must receive his nature, and himself also so walk, even as he walked; his name, is power over sin, and the world. So the servants of sin, and the world cannot bear it; he that bears his name, must bear it in his life, and power least he blaspheme. Of flesh and blood it is not born, nor by the will of man is it manifest, it's he that's borne again who hath his witness in himself, that must bear his name before the world for a witnesse against them, who hath that life in him which testifies against the deeds thereof; but who bows thereto betrays him, and proves false in his testimony.

Moses in his house, made all things in likeneſse of the pattern, so it became a Tabernacle of witnesse to all the Nations (of the true God therein) and against all there false Gods, and false worships, and herein was he faithfull to him that called him, and to all that beheld the pattern he preached Gods presence, dwelling in the Tabernacle made with hands. How much more must he that bears the name of Christ, follow the pattern, and sute his example, holding forth a Tabernacle of witnesse, and preaching the presence of the true God therein, and against all the world, their false births, false ways, and worships, herein proving faithfull to him that hath called thereto; and to all that beholds, holding forth that holiness is his habitation here on earth, as it is in heaven, bearing a lively testimony thereof, by the Tabernacle of witnesse, conformable to the heavenly example in all things. And to this end Christ descended, walked, and suffered on earth, leaving an example to all that follow his steps, wherein as in a lively Oracle. God is found, in all that's builded after his Image, and seek in his name, and nature, for the immortallity that dwelleth therein. Now God was not to be found in the Tabernacle of *Moloch* (though sought never so earnestly) but in the Tabernacle of witness, built according to the pattern; neither

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is he now to be found in the Image of the world; nor is his name born in that nature though professed never so zealously. Therefore let every one that nameth the name of the Lord depart from iniquity; The seed of evill doers bears not the testimony of Christ, but against him.

Did they blaspheme who said they were Iews and were not? how much more doe they who profess the name of Christ, and are out of the vine, in a contrary nature?

Wherefore all who aime to hold forth in life to his appearance, and to attain his coming in purity and glory, must be diligent in the heavenly light, ever minding the way and moving of the holy spirit, him that is from above, that his forme you may see, who hath the heavenly image, and the holy power; that so beholding him with open face as in a glass, you may be changed into the same Image, and formed thereafter, from glory to glory, by the powerfull working of the same Spirit; untill the Tabernacle be built conformable to the heavenly example, and holy pattern in body and Spirit, that as he is, so may you be in this world, that God may appear in his Temple; that as the Image of the earthly appears in the world; so the Image of the heavenly you may bear, a witnesse against them. And by drinking in the communion of that holy Spirit, and power from above, you may become as able, zealous, and willing to hold forth the heavenly in holiness, meekness, purity, patience, love, long-suffering, faith, and obedience to God, and all the fruits of the Spirit, as the Sons of the world are to hold forth the earthly, in lusts and pleasures, strife, and envy, cruelty, and oppression, and all manner the works of the flesh; that you may as truly and really give up your bodies, minds, and strength to suffer with Christ, that he may be manifest and magnified therein, in your mortal bodies; as others who are without God in the world, doe give themselves to act according to the principles and power of the God of this world, his unrighteous wayes, worships, and fashions, and all his cursed courses, and the whole body of sin, and mystery of iniquity born in them.

And where the Tabernacle is thus edified, and the Temple thus cleansed, there is a vessell of honour, fit for the masters use;

ple; that being filled with the holy Ghost, God may dwell on the earth, and take up his rest therein, his Tabernacle being with men, the appearance of the blessed day, so many souls hunger for, and *Abrahams* Seed longs to see, which the God of this world strongly opposes, in all whose mindes he hath blinded, and whose spirit he possesseth in disobedience to the heavenly light, for which the wrath of God remains upon that generation, till this day and for ever.

Wherefore all you who wait for the Kingdome of God, and love his appearance, whose coming again is without sin, abide within, and wait in that Temple where the witness ariseth against the world, that in faith and patience you may be counted worthy to receive that witness, that it may arise and cover you, and that in bearing it you may come out of the world, being conformable to him, who suffered without the gates: bear his reproach, and you bear his name; touch not the unclean thing, and he will receive you for himself, in you to appear and be glorified; lifted up against the powers of darkness. You that have received the earnest of this Spirit, hath he not said, I will dwell in you, and walk in you? wherefore come out from among them and be you seperate. This is the joy that is set before you, to wit, his appearance, and that glory, for the attaining whereof, we endure the present sufferings, and reproach; not to be compared therewith, for glory, immortality, eternall life.

Oh friends who shall be found worthy at his coming, and in whom may he appear, and not consume them? for our God is a consuming fire; even in his holy Temple is he known, and with clean hands will he take up his rest, and in the pure heart shall he be seen; else who may dwell with everlasting burnings? and who may abide that baptisme wherein every one shall be salted with fire at his coming.

THE END.

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